

683 the other side of the Mission, across the stream, in the midst of
797 the woods), seeing that the envoys he had dispatched at dawn did not return, said impatiently: 'These people are no good at killing people, I'll go myself!' But when he got there he found the victim already sacrificed. They returned satisfied, leaving the body to the vultures, without giving it burial."

[622] This Capt. José da Gama, mentioned by the missionary father, had been the chief of a village which formerly stood on the banks of the Tapajoz and came with all his people to the Mission of Bacabal. His aboriginal name is Mari-Baxi; the missionary father always left him in charge of the Mission when he had to leave for any period of time. He is an energetic and bold Indian, and already before the Mission was founded he sacrificed several of his companions who had been accused of witchcraft, among them his own brother whom [109] he cast down the waterfalls with a stone tied to his neck.

If Mari-Baxi, alias José da Gama, still commits such acts in a mission which is under government supervision, we can imagine what the chiefs of the central villages may do. The above episode took place in 1875, while I was traveling beyond the Mission of Bacabal, visiting the plains villages. Upon my return I stayed two days at the Mission, where José da Gama was in charge during the absence of the missionary who had gone to the capital.

The chief greeted me with numerous tokens of regard and friendship, but said not a word about the crime he had just committed. He, as well as his accomplices, preserved the greatest secrecy on the subject. Even the missionary, who returned a few days after my stay at the Mission, only came to know the facts much later.

683 Around that time, the following episode also took place in one of the villages. Several Indian women went bathing in a
[492] brook near the village; upon returning, each carried on her head
[415] a gourd of water for her household. When they least expected it, four Mundurucu came out toward them, got hold of one of the poor girls who was about eighteen years old, and pierced her with their tremendous spears. Her companions tarried a moment and

related to eponymous plants and animals. Sib ancestors are embodied in large ceremonial trumpets called "kaduké," which women are forbidden to see upon pain of lifelong unhappiness. Certain sibs are "related," but the nature of the relationship has not been specified. The sibs are grouped in exogamous moieties: a red moiety of 15 sibs and a white moiety of 19 sibs. A list of the sib names is given by Kruse (1934). In *Mundurucu* tradition these sibs were once warring tribes; their pacification and organization into the present tribal society is attributed to the culture hero.

Polygyny is practiced by men of rank. Younger wives are sometimes solicited voluntarily by the elder wife. Martius reports the levirate. He also states that if a marriageable girl's father dies, and she finds no suitable husband, her mother's brother is obliged to marry her. It is perhaps corroborative evidence of this type of marriage that in the kinship terms given in Strömer's vocabulary, a woman addresses her brother and son-in-law by the same term (tapo).

Patrilocal residence is indicated by Martius' report (1867) that a woman guilty of adultery may be expelled from the house and return to her own family. According to Hartt (1885), each family's section of the communal house is identified by the family's color painted on the post of the partition. No further information about this color symbolism is given.

Each communal house is said to have its house chief and its shaman. Above house chiefs and shamans in rank are war chiefs, chiefs of sub-tribes (regional groups or moieties?), and a chief shaman. Bates (1892) is the only writer who mentions a paramount tribal chief. Farabee (1917 a) makes an obscure reference to differences in class between war chiefs and "civil" chiefs (house chiefs?). He also states that the sons and daughters of war chiefs intermarry.

MILITARY ORGANIZATION AND WARFARE

The central military institution was the group of warriors living in the men's house. This house and the village were constantly guarded by a patrol whose leader gave signals by means of a trumpet or flute. When a war expedition was being planned, a pledge stick was passed among the warriors by the war chief. A warrior pledged himself to join the expedition by cutting a notch in the stick. When the war party got under way, absolute authority was vested in its leader.

War was generally waged during the summer dry season. Whenever feasible, each warrior was accompanied by his wife or sister, who carried his equipment, prepared food, strung hammocks, aided him if he were wounded, and assisted in the preliminary preparation of trophy heads.

The women, according to most authors, took no part in the actual fighting, ¹[Martius (source No. 3) says this occurred before hand, in peace time. -- Analyst]

ECONOMIC LIFE

224 hunting and look upon it as one of the acmes of masculine activity, it is extremely exhausting and time-consuming work. The hunters leave their villages shortly after dawn and travel long miles through the forests and across sun-baked savannah before raising the tracks or scent of game. There then follows an arduous pursuit that sometimes lasts for hours. And the successful hunter often ends his day by [482] carrying a one hundred-pound wild pig on his back for three hours on the homeward trail to the village. Occasionally, he makes his kill late in the day and far from home and has to spend the night in the forest. The men hunt nearly every fair day except for those happy occasions when good luck brings a great quantity of game to the village. All activity then stops and the people sit around eating the meat, which would otherwise spoil after about three days. The pressure of maintaining a meat supply is great when one considers that a village of eighty people can eat one tapir or two wild pigs in twenty-four hours. The men are therefore rarely able to relax from hunting for more than two consecutive days.

Of the Mundurucú hunting techniques, the collective hunts are most important. The usual system is for three or four men to go ahead of the others with dogs to raise and chase the game. The rest of the men wait along the path which the animal is expected to follow in its flight, usually at a point where it crosses a stream. This calls for a great deal of teamwork in addition to an intimate knowledge of the country and the habits of game. The pursuing hunters inform their waiting companions of the species of the animal by sounding signals on bamboo hunting horns. If an ambush is not possible, the dogs run down the animals and bring them to bay, allowing the hunters to approach and make the kill. Although individual hunters frequently stalk game, the described techniques are most important [262] for the killing of wild pig, the principal game food.

THE LOCAL GROUP

is usually used, because it is navigable to a point only five ³⁶¹ hours from the village. From the Cabitutú River port of ⁴⁸⁷ Cabruá which consists of a house and clearing on the river bank, the path to the village winds through a belt of gallery forest of several miles depth. After crossing a few minor streams that flow into the Cabitutú, the path emerges into an open savannah and gently climbs for about three miles until the crest of the height of land between the Cabruá and Cabitutú rivers is reached. Cabruá is at this point surrounded by a belt of underbrush and low trees that have grown from cast-off seeds and have been fertilized by human waste.

Three hundred yards away at the base of the hill on ³¹² which the village is built is a small stream and a strip of bordering gallery forest only two hundred yards wide. The stream rises from springs a few miles away and its waters are clear, pure, and cool. People draw their water here, wash clothes, and bathe—the Mundurucú are personally ^[515] very clean and perform their ablutions at least twice daily.

The village is in open country, but large expanses of ³⁶¹ deep, virgin forest are nearby. Paths radiate outward in ⁴⁸⁷ all directions from the village, leading to the stream, the port, other villages, and to the forest. The forest itself is criss-crossed with trails used for hunting; others lead to the gardens. The latter are generally no more than 45 minutes walk from the village. This is considered a rather long ^[482] trip, because the women must carry their harvest in burden baskets back to the village. Land is not unlimited in ³¹¹ the environs of Cabruá; stretches of forest are subject to minor inundation in the rainy season, and large areas are sandy and horticulturally worthless savannah. The village, ³⁶¹ then, must be moved at long intervals. Since contemporary Cabruá has only 67 inhabitants, there is no great pressure ^[161] on land. Houses age and fall into disrepair rapidly, how-